Zoroaster.

Among the remarkable translations in the meries entitled "Secred Books of the East," edited by Max Müller, and now publishing in England, none will excite more attention than the new version of the Zoronstrian Scriptures by James Daumeschern, So far, only the first volume of this translation, containing the Vendidad, or book of laws, has been printed, but in an introductory essay the translator sets forth novel and somewhat paradoxical conclusions to which his researches have led him as regards the formation of the Avesta or canonical writings of the Parsis, and the origin of the Avestan or, as he prefers to call it from one of the names given to the Suprome Deity-the Maxdean religion. With reference to the prin-ciples followed in this translation, we may say that they represent a compromise between the traditional method borrowed by Anquetil from the modern Parsis, and of which Spiegel is the chief recent exponent, and the comparative method which would interpret Avestan by Vedic literature, and which is defended by such eminent philolo-gists as Roth and Haug. It would be more exact to say that this version rests on the Parel tradition, confirmed or corrected by the teach-

ings of comparative philology, Before glancing at the distinguishing features of the religious code, formulated in the Vendidad, we would indients the points as to which Mr. Darmesteter's opinions are distinctly at variance with those of most Avestan scholars. In order, however, to bring out clearly the new and controverted side of his theory concerning the history of the Zorosstrian religion, it may be well to outline briefly the generally accepted notions on the subject. Even these are often misapprehended, as is notably the case in a lately published volume entitled Sanskrit and its Kindred Literatures Laura Elizabeth Poor. Here we are told that the Gathas, or oldest Mazdean writings, may so back to the year 2234 B.C. which is a wild bypothesis, and that the Avestan books are written in the "Zand" language, which is a longexploded and fundamental blunder. The preing opinions of competent philologists-be fore the announcement of the theory which is now set forth at length by Mr. Darmestetermay be found exhaustively and necurately summed up by Prof. W. D. Whitney in his Oriental and Linguistic Studies," and by Prof. Monier Williams in the last number of the Nineteenth Century.

According to Prof. Monier Williams, Zoroaster was a real person, who lived, not, as the modern Parsis imagine, in what is now known as Persia, about the time of Darine Hymsnes (550-500 B. C.), but in Bactria, and probably Balkh, in the tenth or twelfth centuries B. C. He was not the creator of a religion in the sense that Guatama Buddha was, but a sonservator and reformer like Confucius. He sought to relieve the essential monotheism of the old Iranian faith from its overgrowth of idolatry, and it is interred that subsequent reformations took place, and one particularly under the earlier Achementd kings, whose in scriptions, while they recognize the supreme God, Abura Mazda, do not allude to Abriman, the evil principle. It is admitted, and here is the weak point of the current hypothesis, that the Avestan language in which the Ven-didad and other sacred texts are written, is not a direct ancestor of the language employed in the Achemenid rock in-

These cunciform inscriptions, on the other hand, stand in direct paternal relation to the Pahlavi tongue spoken under the Sassanian Kings of Persia, and then employed for the 'Zend," or translations and expositions of the Avestan texts. The Pahiavi, again, is the parent of modern Persian, so that we have, between the tongue of Firdust and Hafiz and the rock inscriptions at Persepolis, the same lineal continuity observed between the oldest Vedic hymns and the Prakrit language, the intermediate term being in the latter case the Sanskrit. But the Avestan language, we repeat, although cognate, has no place in the series of tongues which can be proved to have been spoken within the territory of Persia proper. It does not seem, therefore, reasonable to assert that the Avestan was spoken in Bactria before the Irano-Aryans, had moved westward to the Persian highlands, because the relation, as we have said, of the Avestan to the Persepolis inscriptions is not that of an ancestral but rather of a fraternal dialect. Now, whatever may be the ultimate verdiet pronounced on Mr. Darmesteter's ingenious hypothesis, it must be admitted that he solves this philological difficulty. We need not say that according to the hitherto rereived opinions set forth, as we have said, by Prof. Whitney and Prof. Williams, it is taken for granted, if not explicitly affirmed, that the religion propounded in the Zoroastrian Scriptures was professed by Cyrus the Great and the Achementa sovereigns. Here, again, it will be found that Mr." Darmesteter joins issue with most of his prodecessors.

The strong unity and symmetry of the Mazdean system have led most modern scholars to approve the Parsi and Greek traditions which designate Mazdeism as Zoroaster's religion, in the same sense as Islam is called Mohammed's religion. Moreover, as the moral and abstract spirit which porvades Mazdelsm is different from the Vedic spirit, and as the word deca. which means a god in Sanscrit, means a demon in the Avesta, it was thought that Zeroaster's work had been one of reaction against Indian polytheism-in fact, a religious schism. Now what is Mr. Darmesteter's conclusion on these heads, and first upon the question whether any historical reality underlies the legend of Zarathustra or Zoroaster? No one, he thinks, who reads with a mind free from the voke of class sical recollections—he will not say the se-called Book of Zoronster, which should probably be regarded as a romanco of quite recent invenion, but the Avesta itself-will have any doubt hat Zoronster is no less an essential part of the Mazdean mythology, than the son expected to be born to him at the end of time to destroy Ahriman. In his opinion all the features in the portrait of Zorosster point to a god, while as to the possible hypothesis—that the god may have grown up from a man-that pre-xistent mythic elements may have gathered around the name of a real person-this can only be upheld, he thinks, on condition that the real work of Zoroaster can be charry differentiated. As to the consecture that a reformer named Zoronster organized a schism from the Vedic religion, and east down into neil the gods of older days. this is rejected by Mr. Darmastetar, for the reason that the gode, the Ideas, and the worship of Mazdelsm can be shown to emanate directly from the old faith professed by the primitive 4wellers on the Paneir plateau, and have nothing more of a reaction against it than the Avestan has against the Sanskrit language. He can find no evidence in favor of this theory of a religious schism, except that of a few words which might be challenged a priori, inasmuch as the life of words is not coextensive with the life of the things expressed, and inasmuch as the bistory of the world is not a chapter of grammar. Resultmitt moreover, that the very evidence appealed to when closely scentinized, proves to apoak against the very hypothesis it is supposed to second. It is true that the word Abura which, is the Aventa, designates the Supreme God, means a domon in the Brahmanical literature, but, in the older religion of the Vehis, it is quito as august a term as in the Avesta, being applied to the highest deities. This shows, in our author's sudgment, that when the Iranians and Indians satisful forth from their common native land the Abura continued for a long time to be the Lord in India as well as in Persia, and the change observed. in Brahmanical writings took place not in Iran but in India. So far, therefore, as the Vedic religion and the Avesta religion are concerned, ie can recognize no achiero between them. They are quite different, and must be so, since each of them lived its own life, and living is changing; but nowhere is the link broken that binds both to their common source. Nowhere in the Ayesta is the effort of

mon them a new ereed by the ascendancy of his genius, and turns the stream of their thoughts from the bed where it had flowed for centuries. There was no religious revolution; there was only a long and slow mayement, which led by nsensible degrees the vague and unconscious o the sharply defined dualism of the Magi. It loes not follow that there was nothing left to dubus. The contracy would be inferred from Mr. Darmesteter's fundamental contention that the Mazlenn religion expresses the ideas of a sacordotal easte, that it sprang from the long elaboration of successive generations of priests.

From our author's discertations on the for

mation of the Avesta and the origin of the re-

theory. Media was occupied by a distinct, if not a preceding, wave of the Arvan migration which rolled from the Pamir plateau westward through Buctria to the Persian highlands. The Medo-Aryans and the Perso-Aryans slike brought with them the old Iranian religion, professed by their forefathers before the first exodus in any direction took place from the cradie of the race. This primitive faith underwent different modes and rates of transformaion in Media and in Persia, corresponding to differences of environment, not the least potential of which may have been the existence of a civilized pre-Aryan population in the Median What type the primitive faith had acquired in Persia about 500 B. C. may be deduced from the cuneiform inscriptions at Persepolis, What form, on the other hand, it had acquired in Media, where it seems to have falien into the hands of an hereditary priesthood, we may see In the Avesta, which, according to Mr. Darmesteter, was never the religion of the State under the Achemenia monarchy. During that period, however, thanks to the powerful leverage exercised by a sacerdotal caste, it continually gained ground, and alone, of the two forms, survived the disruption of the Persian empire by Alexander. Kept alive by the same tenacious and well-organized agency through the long period of discouragement or persecution coincident with Sciencid and Parthian domination in the East, the elaborate religion of the Magians became, under the Sassanians in the third century of our era, the established religion of the State. But, as always happens with a religion upheld by an hereditary priesthood, it was less fitted to enjoy prosperity than to bear adversity. How burdensome was the yoke of its oppressive ceremonialism twas attested by frequent revolts during the Sassanian epoch, and the impatience of the priest-ridden people had not a little to do with the swift and sweeping triumph of Islam in Persia.

How does Mr. Darmesteter reach his conclu-

sion that the form of Mazdeism set forth in the Avesta was a religion formulated and organ-ized by the Magians of Media, and distinct from that type of the Mazdean faith professed by Cyrus and the Achemenid sovereigns? That all the Avesta ideas were already fully developed at least as early as the end of the Achemenid dynasty. appears from the perfect agreement between the account of Mandelsm, in Theopempus (quoted by Plutarch), with the data now present ed in the Avesta books. There is nothing. therefore, forbidding us to believe with the Parsis that the fragments of which their sacred writings are composed were in existence before the invasion and conquests of Alexander. It does not follow that the Avesta, though it existed in their day, was the sacred book of the Achemenians and of the Persians proper, for it must not be forgotten that the description cited by Plutarch is not of the religion of Persia, but of the belief of the Magi and the love of Zoronster. If we consider that the two characteristic features of Avestan magism are, so far as dogma goes, the admission of two principles, and, so far as practice is concerned, the prohibition of burying the dead, we find that there is no decisive evidence that Achemenid Persia admitted the former, and there is positive evidence that she did not admit the latter. It is certain, on the other hand, that both the belief in dunlian and the practice of exposing bodies existed at the time in Media, though apparently peculiar to one class, viz., the hereditary priesthood known as the Magi. The question whether the Achemenid kings believed in dualism, and knew of Ahriman, must be deemed still unsettled, although Prof. Opport thinks he has detected a mention of Ahriman in an obscure passage of one of Darius's inscriptions on the rocks at Persepolis. There is no doubt, however, that the most important practice of the Mazdean law was either disregarded by the Achemenid kings or unknown to them. According to the Avesta, burying corpses in the earth is one of the most heinous sins that can be committed, and, under the at last the State rollgion, a Prime Minister paid with his life for an infraction of that law. Dead bodies were to be laid down on the summits of mountains, there to be devoured by birds and dogs, and conformity to this rule was the sign of onversion.

Now, under the Achemenid dynasty, not only the burial of the dead was not forbidden, out it was the general practice. Persians, says Herodotus, bury their dead in the earth after having coated them with wax. But Herodotus, mmediately after stating that the Persians in er their dead, adds that the Magi do not follow the general practice, but lay the corpses down on the ground to be devoured by birds. At this spech, therefore, there were practically two religions in Medo-Persia, the one for laymen and the other for priests. The Avesta was riginally the sacred book only of the Magt, and the outcome of the long religious evolution was to extend to laymen what had been a custom of the priests.

We are nowable to understand how it was that the sacred writings of Sassanian Persian had been handed down in a non-Persian dialect, which did not even hold a parent to the Pahlavi tongue, spoken at this period. The Avesta had been written in the language of Its composers, the Magt, who were not Persians; between the people of Persia, and the priests there was not only a difference of call ing, but also a difference of race, as the sacerdoal caste came from a non-Persian p What that province was we know both from Greek historians and from Parsi traditions. A passage of Marcellinus (fourth century A. D.) called Magi, which had the hereditary privilege of providing all Iran with primats. Strabo, writing three centuries earlier, considered the Magi es a sacerdotal tribe, exercising its functions over the whole Iranian land. Going back still further, we see in Herodotus that the usarpation of the Magian Smerdis, was interpreted by Combyses as an attempt of the Medes receiver the begomeny they had lost, And elsewhere we learn from Herodetus that the Medes were divided into six tribes, one of whom he names the Mani. That the prietof was herediture is confirmed by the Parsi tradition that all the Mobels (priests) are descendants from a legendary king, and ma only be performed by one of the priestly families. The Greek testimony to the Median origin of the priest, is also supported by the Parel traditions about the native called -while according to the other his birth-Parsis concur with the Grooks in referring in origin to Media.

That Persia should have submitted in religious matters to a foreign tribe will, in Mr. Darmesteter's judgment, surprise no one who recalls the influence of the Etruscan augurs in Lome. The Magi might be hated as Medes. would be respected and feared as priests. When political revolutions gave vent to national hate, the Persian warrior might willingly indulge it; yet whenever he had to inany man fait, who setting his face voke the favor of the gods, he was obliged to against the belief of his people, enforces acknowledge that he could not do without the

make themselves heard by heaven. When and ow the religious hogemony of Media arose our author does not attempt to say, but he thinks it natural enough that Media, having risen sooner to a high degree of civilization, should have dualism of the Indo-Iranian religion onward | given to religion and worship a more systematie and elaborate form, and he reminds us that in religion, as in politics, the best organized ower must sooner or later got the upper hand. The Medic origin of the Magi, on which Mr. Darmesteter insists, accounts for a fact which is at first sight perplexing, namely, the absence of the name of the Magi from the book written by themselves. This is just what might have been expected if the word Magi was not the name of the priest in his sacerdatal capacity but considered as a member of a particular The proper word for a priest in the tribe. Avesta is Atheacan, literally fire-man; and that this was his technical designation in ancient Persia appears from a statement in Strabe, that the Magi were also called Paraithoi. It is reasomable to suppose that the Persians, in ordipary parlance, would rather designate their priests after their origin than after their functions; but the Magi themselves had no reason to follow in their sacred writings the Perstan custom, which was not free from an implication of spite or scorn. To what extent the Magian dogmatical con-

eptions were admitted in Achemenid times by the mass of the Iranian population, or by what process they apread among it, cannot be ascertained, for want of documentary evidence. As regards the observances inculcated in the Avesta we are better instructed, and can form an idea of how far and in what partieu lars they differed from those followed by the other Iranians. The principle they introduced, or rather developed into new consequenees, was that of the inviolable purity of the lements. Fire, earth, and water had always been considered sacred things among the francens, and had received worship. The Magi drew the conclusion that burning or burying the dead was to defile a god, and as early as the time of Herodotus they had succeeded in preserving fire from that pollution, and cronation had been made a capital crime. But the earth still continued to be defiled, notwithstanding the example they set, and it was only under the Sassaniane, when Mazdeism became the roligion of the State, that they won this point also. The slow triumph of the elaborate Magian cermonial, which was at first intolerable to the mass of the people, can, indeed, be dimly traced through the Achemenid period. Introduced by Cyrus, it reigned supreme for time with the usurping Pseudo-Smerdis. Checked by Darius, it seems to have resumed its progress under Xerxes; at least, it was reported that it was to carry out Magian principles that the latter destroyed the Greek temples and idols. A further advance marked the reign of Artaxerxes Longimanus; then came a proonged period of prostration and persecution. the attempted destruction of all the Avestan documents by fire being ascribed by Parsi traditions to Alexander—the precise role, it will be remembered, attributed to the Emperor Ching-Wang in the Chinese annals. After six centuries, however, of discountenance and humiliation, there came a time when national interests required a national religion. Then, as happens in every revolution, the ultra party that had shown most firmness under pressure, and had pushed to the extreme principles common to all, took the lead the Magi ascended the throne with Ardeshir. one of their purils, and the Magian observances became the law of all Iran. But their victory, as we have said, was not to be a long one. Their principles and injunctions required an effort too continuous and severe to be ever made by any but priests, who might concentrate all their faculties in watching whether they had not dropped a hair upon the ground. A working people could not be imprisoned in such a religion, however majestic might be its theological dogma, and however pure and high its ethical precepts. For the consciences of many the triumph of Islam was a deliverance, and Magism, by enforcing its minute and elaborate observances on a whole nation, brought about the ruin of its dogmas, which were swept away at the same time. A remnant of the old communicants, who held fast the ancient faith, were driven, about the ninth century, to take refuge in the mountains of Kobistan, After dwelling here some hundred years, the fugi tives were again hunted to the island of Ormus. and some thirty-five years later they settled on the Indian mainland in the neighborhood of Surat, where their wanderings came to an end. Here they established the Parsi community which has continued to uphold the Mazdean religion to our own day. How much of the Marian writings, current

across the gulf of twenty-two centuries? According to the Parsi tradition, the first Sassanian monarch, Ardeshir, gathered from all parts of the land a great assembly of Mobeds as the priests had then come to be called), to the number, according to some legends, of 40,000, and from their memory and recitation of the Scriptures so much of the latter as was not forgotten was then collected and committed to writing. Here, again, we have a precise analogy to the restorative rôle ascribed to the Emperor Wen-ti of the Han dynasty by the Chinese historians. It is averred, however, that the fragments recovered formed but a very small part of the original Zoroastrian documents, as out of the twenty-one nosks or books, only one was said to have been preserved in its entirety, to wit, the Vendidad. Under Shapur II., the canon of the Parsi sacred writings seems to have been definitely fixed in its present form by a holy man, named Adarbad, at a date nearly identical with that of the Nicene Council which formulated the Athanasian croed. The whole body of canonical scriptures known as the Avesta includes besides the moral and ceremonial code (Venlidad), of which Mr. Darmesteter gives a translation in this volume, the Vispered and the Yacna, which may collectively be described as liturgical collections. The so-called Gathas owever, which are comprehended in the Yaena, are religious lyries, and constitute the idest and most interesting part of the whole Iranian Scripture, their relation to the rest being compared by Prof. Whitney with that of the Vedic hymns to the later Brahmanic literature. The remaining portions of the sacred writings, such as the Yeahts and other short oces employed in invocation and praise, are I relatively small consequence, and are colctively designated by the term Khorda Avesta or Lesser Avesta.

Now, what was the religion of the Magiwhich, reflected in the Avesta, has come down to our own time, and is still cherished by the Parsis of Bombay? The dogma of Magism is propounded in the sacred text is thus med up by Mr. Darmesteter. The world, such as it is now, is twofold, being the work of two hostile beings, Abura Masda (Ormani), the good principle, and Angua Mainvo (Martrian the cyli principle. All that is good in the world comes from the former, all that is had in it comes from the latter. The list ry of the world is the history of their conflict, now Ahri man invaded the world of themen and marred it, and how he shall be expelled from har but hee of Zaraaster. They have two logends on Man is active in the conflict, his duty in it being this subject, according to one of which he was | laid before him in the law revealed by Oriouzd born in lingha-that, is, in Media, preperly so to Zoronster. When the appointed time is some a son of Zoromier, yet unborn, named Snoahplace was Shiz, in Media Atropatene. Which of | yant, will appear. Abriman and hell will be dethe two places had the older claim is a question stroved, men will rise from the dead, and bardly to basettled in the present state of our everlasting bappiness will reign over the knowledge. But whether Magiem came from world. Meanwhile, however, everything in Ragha to Shiz or from Shiz to Ragha, the the heavens or on the carth is engaged in the conflict. Whatever works or is fancied to work for the good of man, or for his narm-for the wider spread of life, or against it-comes from and strives for Ormand or Ahriman. On the Parsis they belonged either to Ormanl or Ahriman, according as they are useful or nurrful to

detested tribe, and that they alone knew how to | carnations of the God or of the flend, as they chanced, that is, to have lent their forms to either in the storm myths. To kill an Ahrimanian animal was to wound Abriman himself, and ain could be atoned for in this way. Or the other hand, to kill an Ormazdian animal was an abomination. We have said that the elements of earth, fire, and water were conceived as emanations of Ormazd, and their defilement was consequently pronounced a sac-

Man, according to his deeds, belongs to Ormand or to Ahriman. He is a hely one." man of Asha." If he offers sacrifice to Ormazd and the archangels, if he helps them by good thoughts, words, and deeds, if he enlarges the world of Ormani by spreading life over the earth, and if he makes the realm of Ahriman narrower by destroying his creatures. If he does the contrary he is a "foe of Asha," a demon," a confounder of Asha. The man of Asha who has lived for Ormand will have a seat near him in heaven, whence he will go out at the end of time and live a new and all-happy life on the earth, froed from evil and death, On the other hand, the souls of the unbelieving and evil-doing were not deemed worthy of that blessedness, though it seems to be uncertain whether they were conceived as destroyed with the body. According to Prof. Williams, the whole moral code of the Avesta may be condensed into six words, viz., good thoughts, good words, good deeds, and these again may be compressed into the one word "Asha," rightcousness.

Other doctrines noted by Prof. Williams are the following: A man was to be rewarded hereafter, not according to his belief in any partic dar religious dogma, but according to the perfection of his thoughts and works. He was gifted with free will; he was not the slave of fate or destiny; his sin was on his own head, and no vicarious sacrifice or substitute was to be accepted. Neither was salvation or religious merit procurable through self-mortification. The Hindu idea of torture self-inflicted with the object of securing future beatitude had no place in the Zoroastrian system. On the other hand, it must be said that the devout student of the Avesta who should try to obey all the minute injunctions and prohibitions set forth in the Vendidad would pass an intelerable existence. It would seem that his whole must be spent in shielding himself against the machinations of Ahriman and the powers of evil. He knows, course, that their capacity of working mischief is greatly enhanced by any impurity of thought, word, or deed-this is the whole-some and bracing side of Zoroastrian ethics; he is further taught, however, that, in order to be demon-proof, a man must be perpetually on his guard against the slightest fortnitous defilement of his body. He must be diligent in the recitation of certain texts and formularies. He must be careful to wear a sacred shirt made of linen or some fine white material. He must gird himself with a sacred white girdle, coiling t round his body in three coils, tying it round him in a particular manner and with a particular knot, taking it off and restoring it five times a day, with the due repetition of particular prayers in the sacred Avestan language, Neither did such elaborate personal purifications and observances constitute the sole or the heaviest tax on a Zoronstrian's thought and line; fire, earth, and water, being symof various attributes codhead, must be carefully protected from dellement. A Maginn, in the reign of Nero, refused to go to Rome by sea lest, he should defile the liquid element. The Magi are said to have overthrown a king for having built bath houses. nasmuch as they cared more for the cleanness of water than for their own. Fire was esteemed the purest offspring of the good spirit, and in every place where Parels are settled an everlasting fire is kept, whose only function is to repel the flends with its bright blazing. If the necessities of life oblige a Zoroastrian to employ fire for profane uses, it must be only deemed a temporary exile on his hearth, and must be transferred thence to the altar of the Bahram, or ever-living flame. No gratuitous and wanton degradation must be inflicted upon it. Even blowing it with the breath of the mouth, as in smoking tobacco, is a crime. Cremation, as we have said, is placed in the Avests among those sins for which there is no stonement, and therefore it was that Cambrees groused the indignation of his Persinn, or perhaps we should say of his Median subjects, by burning the corpse of Amasis. Not less holy than fire was the earth, according to the Vendidad, although, as we have seen, this teach ing of the Magians was long rejected by the Per-

It was because a goddess was thought to live in the earth that it was held no corpse should define her sacred broast, wherefore interment of the dead is also ranked by the Avesta ployee's usefulness is increased at a trifling in Achemonid times, has come down to us | ment of the dead is also ranked by the Avesta among inexplable offences. Another source of Infinite trouble and anxiety to the Zoroastrian must be mentioned, to wit, the necessity of treating with the most scrupulous veneration all animals which fall under the good creation especially bulls, cows, cocks, and dogs. It was safer to kill a man than to serve bad food to a shepherd's dog, for the man slayer got off with ninety stripes, whereas on the former offence the Vendidad imposes a penalty of two hundred stripes. The same punishment was awarded if a man throw on the ground a bone of a dog's carcass as big as two ribs, and six hundred stripes were inflieted if a man threw down a dog's skull. killing of a shepherd dog was punished with eight hundred stripes, and that of a water dog with ten thousand. We cannot, of course, suppose that such punishments were actually inflicted unless we believe human andurance to have been different in ancient Persia to what it is elsewhere. Mr. Darmesteter infers, from an allusion in the Pahlavi translation of the Avesta. hat these bodily chastisements had been converted into fines by the time the Vendidad received its last revision. In later Parsiism every sin has its value in money fixed, and Herodotus noticed the same principle of pseuniary compensation in the Persian law of his time the imposition of fines did not wholly suppress, however, the infliction of bodily penalties is proved by the customs of the modern Parsis. who apply both, and by the Pahlavi commentary on the Avesta, which distinguishes three sorts of atonoment, viz., by fire, by stripes, and by cleansing.

Perhaps the most interesting chapter of Mr. Darmesteter's book is that in which he traces the successive transformations which the dogma of Mandelsm has undergone from its remote cradle on the Pamir highlands tur own day. In the common groundwork of the Avesta and the old Vedic hymns, in their cint fund of dogma, we recognize the primitive izion professed by the early Aryans prior to o Indian and Iranian migrations. We find in this a latent monothelsm and an unconcious dualism, both of which, in the further development of Indian thought, slowly disappentied, to be replaced by an extravagant polytheisen. Mandelsm, on the other hand, lost new one, and its original impulse was to cling them to an extreme. When the Magi had accounted for the existence of evil by the postution of two principles, there arese the testion how there could be two cocqual principles, and a longing for unity was a divers sects, either space or fate or infinite toms no direct trace is found in the Avesta, but they appear to have existed in the time of men gradual but decided. It is certain that the present Parsis are strict monotheists, and, one side are arrayed legious of angels, on the | notwithstanding the recognition of dualism in listed under the standards of either the one | Ormani or Ahura Mania. According to Haug. what is supposed to be the orthodox Christian | necessity of man; but so far as the Avesta throws light upon this subject, they seem to have been classified originally according as they had served as in-

by denying to Ahriman any real existence, and making him a symbolical personification of bad instincts in man.

Stortes of the Telegraph.

Just now, when the consolidation of the great telegraph lines has auraged so much at tention, nothing could be more timely than the opular account of the electric telegraph, published by Mr. W. J. Johnston, under the title of elegraphic Tales. The author has chosen an effeetive and attractive form of exposition, being careful to illustrate the salient features, characteristic incidents, and important improvements of telegraphy by pertinent anecdotes. The result is that the book is decidedly entertaining, while, at the same time, it presents in a systematic and compact form a summary of such technical information as is useful to the general reader, and not unserviceable to the profes sional operator. It is seldom that a book containing so much substantial and not easily accessible material of a specific kind is commended to a wide audience by a careful and pleasing literary treatment. In a chapter discussing the duties, qualifica-

ions, and acquired dexterities of operators and messengers, the author relates a curious incilent which deserves to be noted by physicians and by all students of the phonomena of spilansy and trance. It appears that in the winter of 1870-71 one of the operators in the Western Union office at Boston had an epileptic fit. His medical attendant spoke to him, chafed him, and made every effort to arouse him, but in vain. Subsequently one of his fellow operators drew a chair up to the bed, and took the pa ient's hand in his. As he did so he noticed a feeble pressure by the fingers, which pres sure presently resolved itself into dots and dashes, faintly communicating to the factile sense the words, "W-h-a-t d-o-c-t-o-r s-a-y a-b-o-u-t m-e?" Asked whether he could hear what was said to him, the patient signified assent by a slight motion with the tips of his fingers, and the result was that his fellow operator got from the patient enough dots and dashes to describe his feelings to the physician, who was thus enabled to apply the necessary remedies. It is certain that no other method of communicating was possible under the circumstances, since the sufferer from epilepsy, although he could hear, could neither speak nor move any of his muscles, excep those situated in the digital extremities, and these only with the faintness requisite in electrid communication. We concar with the author in concluding from this incident that not only persons in a trance, but those in a dying condition, would be able, if nequalisted with telegraphic characters, to make known their thoughts and feelings long after any other means of communication had become impos

sible. The extraordinary acuteness of the tactile sense and the precision of the sensations which it forwards to the brain are strikingly demon strated by another of these telegraphic tales. It s well known that what are termed first-class operators read messages, not by means of pune ures in strips of paper, which are only meant for tyros, but by sound—that is to say, by the clicks of the instrument noted in connection with the varying lengths of the intervals be-tween the taps. Of course, by practice, an operator's ear is rendered intensely sensi-tive, until it can catch the faintest vibrations or whisperings of his instrument. It would not be supposed, however that this method of reading messages would suit a deaf man. Nevertheless, a deaf man can accommodate himself to these circumstances. We are told that an employee of the American Telegraph Company in Washington, although he could not hear, was rated as a first-class operator lealing with sounds. He could send and receive despatches by the sense of feeling. He placed his leg against that of the instrument table, and read by the slight jarring communi cated, revising, so to speak, the text of his set entions by keeping his ere fixed on the motions of the instrument itself. We need not point out the interest which this fact has for the advocates of the theory, according to which all the specifi senses observed in the higher animals have been evolved by differentiation from the tactile

sense. One of the most amusing things in this volume is the account of a new device alleged to have been hit upon for applying electricity to railroad purposes. It is a contrivance by which he colored person employed as a porter in sleeping cars can be awakened at every station. Heretofore the sompolent tendencies of this employee have proved insuperable. through the constant intervention of the steam whistle, to which passengers, not unreasonably, object. It is said that a Western inventor has adapted electricity to the purpose of an slared cost. A wire runs, from a battery placed in the engine, under the cars, and is connected with an electric disk in the cushion of the hind seat of the sleeping car, where the porter is accustomed to repose. At the moment when the engineer rings the bell on approaching a station. his hand lightly touches the battery, the light ning flashes to the electric disk, and a charge f electricity meandering up the spinal column of the African, he is raised toward the roof of the car. When he comes down he is wide awake and ready for business.

Under the above title Miss Alorn has ranslated from the French and the Messrs. Roberts have published an essay by M. Coquiarn of the Comodie Française. This short monograph is written in a pleasing way, but there is nothing in it to indicate that the author would do well to desert the stage for literature. If the present performance be a gauge of his intellect, he is grotesquely incompetent to discuss on philosophic grounds some of the questions mooted, as, for example, whether an actor should feel the sentiment he expresses, o whether the dramatic profession, viewed o lectively, deserves the social ostracism to which t is subjected. But, although M. Connelln' notions on those heads have very little abstraor intrinsic value, they are interesting enough as illustrating the opinions of a professional

M. Coquelin is a partisan of Diderot's theory that the actor must remain unmoved himself he more surely to move others. He is convinced this paradex expresses a literal truth, and that a man can only be a great actor of condition of complete self-mastery and ability o express feelings which are not experienced. which may never be experienced, which, from the very nature of things, never can be experi-The artist's brain, we are told, must remain free, and all emotions, even his own must expire on the threshold of his thought. It is he says elsewhere us unnecessary for the ictor, whose instruments are his voice, exprestion, and gostures, to be actually moved by the unotion he portrays, as it is for a planist to be in the depths of despair in order play aright the funeral march of Chon-The planist manipulates the keys jus as the actor manipulates his own nervee strongly and equally to both ideas, and push | and muscles: he opens his lustrumen and a hearer's soul to harrowed, but the performer's is not. M. Coppella would be will ing to suggestion if a plantet should us a mut ter of fact, give way to any intense personal emotion, he would play but ill. By analogy it is argued that an neter who regarded his own assumption that both are derived from one | feelings otherwise than as material to be util ized, who allowed himself to make the passions of his part varitably his own, would be likely to ight or boundless time. Of most of these sys- fare badly. Emotion sales and stammers, it alters and breaks the sales and under such circum stances an actor would cease to make himself Aristotle, and, after the Meslem conquest, the audible. The natural effect of passion is to dereversion to pure monotheism seams to have | stroy self-government. We less our head, and how can a man be expected to de well rather than ill, when he ceases to know what he is doing? In connection with another topic, M. the Avesta itself, their one supreme deity is | Coquella draws attention to those conditions of stage business and stage utterance which spirit or the other. In the eyes of the modern | their views of Ahriman in no wise differ from | are often cited as strong arguments for the cool and circumspect saifview of the devil. We are even told that some | possession. We are reminded that should

in a private house is, of course, a very ifferent thing from the vast space where from litees to eighteen hundred people are hanging n an actor's words, each having an equal right to bear him. To produce here an effect qual in value to that produced in chat within e four walls of a salon, the comedian has to raise his voice, increase its volume, secent his words more strongly, and, moreover, to introuce tones and expressions in order to revent is character, which in private he either would

ot need to do or might desire to avoid. The answer to all this is that a ting is an ert of whose speciale conditions and methods successful comedian must acquire, if not thorough theoretical comprehension, at all vents a consummate practical mastery. but having done all this, having get, so to speak, the tools and pigments and the technical expertness with which the work of portrayal must be done, it still remains an open question, for all that M. Coquelin has contributed to its solution, whether the accent of profound and heart-plercing eincerity can be nfused into the voice without a gieam or thrill of genuing though fugitive emotion. And here we may note the almost unanimous verdict of great singers, that a tear in the voice is very seldom compassed without a twin tear on the

About a third of M. Coquelin's essay is de-

voted to an attempt to establish what he deems

heactor's proper position in modern society.

He is somewhat consoled for later rebuffs by

he reflection that "among the Greeks the

ctor was held in very great esteem." This was

ot, as he says, "partly," but wholly, because

heatrical representations, so far as tragedy is

oncerned, were solemn religious services, just

as solemn and as religious as the colebration of the mass is now in Catholic countries. The production of a trilogy was a momentum and one of the most onerous functions of the state religion. Large portions of the public revenues were assigned to its support, and whole ategories of citizens were told off for chorus duty. We need not say that no women were illowed upon the stage, but it is important to bear in mind that there were no professional actors, but that any citizen who could act would begind to set in the time-honored ceremonies pertaining to the Dionysiae festival. Of course the occasional, and at oftenest infrequent, assumption of such a devotional role would no more disqualify an Athenian Admiral for his naval duties than the office of Pontifex Maximus in Rome, held by Julius Cresar, would interfere with the latter's military achievements. Ve observe, by the way, that M. Coquelin, while he dwells with more complicency than knowledge on the Athenian theatre, does not refer to the contempt with which the dramatic profesion was regarded among the Romans. This he Roman stage tolerated no female performers. who, as we shall see, are probably accountable u large measure for the disfavor with which is theatrical craft has been viewed in later times. We must bear in mind that the Romans vers as fend as we are of the stage, considered is a spectacle, but, with very few exceptions, the personalities of the actors aroused no other There was in the Roman character a noble dignity and a sincerity which was itself only a proof of dignity, and these sentiments revolted t the thought of personal relations with a man who, for the sake of a little money, would coun-terfest, in presence of a mob, the worthlest and citest emotions. To a well-born Roman such an act seemed as despicable and well nigh as neoncelvable as the flinging open of his doors o let in the rabble to witness his dring agonies. There are no Romans now, and it is doubtfu whether the sense of personal self-respect and righ-souled retiewnes, which was characteristic of them, has ever been exhibited in an qual degree by any people of modern or andent times, unless we except the Persian ariscracy in Achiemenid times, who were decribed as equally truthful, decorous, and elf-composed. Among modern nations, and especially among the French, who are sufficiently demonstrative in public expressions of feeling even if they should not be charged with effusive insincerity, actors in all likelihood suffer very little from the Roman objection to their art. We opine that the social ostracism to which the dramatic profession in modern times is more or less exposed is traceable to a very different cause. The theatrical calling is like any other vocaion in this respect, that it has a traditional reputation, and inherited status in the eyes of the ommunity. This it behooves a tyro to consider candidly and carefully before he enters upon the business. If he can find nothing else to do, or decides that a certain amount of social disrepute is more than offset by pecuniary gains, let him go on and take, without a whimper, the bitter with the sweet. Above all, let him discard the unreasonable expectation that an exception will be made in his own case, or that he can reconstruct the traditional reputation of a profession No doubt everybody ought to be eanyassed and udged on their individual merits, but the world has beldom time for this, and men know. or ought to know, what the current noion of a given calling is when they go The traditions of any vocation cannot be wiped out in less than several gen erations, or without the organized and resolute efforts of the whole body. At the present day, for instance, it may be entirely false that a ingle actor on the French or English stage forgets in private life to pay his debis, or that a single actress has a blot on her reputation. The ifficulty is that, if we go back even to the latest epoch whose aneedotes have got into books, we find a somewhat different state of things, while the history of the French and English stage during the seventeenth and eighteenth centuries hus established a presumption so flagrant and

invoterate that respectable members of the

raft in our day must expect to frequently

stumble over it. We are not disposed to

inveigh so justily against what are termed the

Philistine prejudices of society after we have

ctrosses who adorned the French stage from

gone through a entalogue of the talented

Molière to Beaumarchais, and have asked our-

selves how many of them would have been fit-

ting inmates of a lady's drawing room. Bun

ever in like manner the list of handsome or

London stage, from the Bestoration up to the

time when Mrs. Siddfons did her best to redeem

her profession. We fear that the result would

prove no less unsatisfactory. We may add

that the male members of the profession who

during the same period paid their way, made

adequate provision for wife and children.

and who, when they died, left behind them the

of the dramatic calling, let there take the engine

of social estracism into their own hands, and

deal sharply with the black sheep. When the

whole community understands that no self-re

specling actor or actress will consent to act or

the same stage with a disreputable person of

either sex-any more than the Stock Exchange

will tolerate a forger, the Bar Association an

smbe wier, or the Academy of Modicine a man

guilty of maipractics—then, we opine, the in-

women who were conspicuous on the

repute of a good husband and father, and of an conest and capable man in his private dealings. sould probably be reckoned on the flagers. Now, a great change may have taken place, as M. Coquella declares, during the past fifty But the point on which we would insist is that when a profession starts so handicapped by unsavery traditions, the change must be not only great, but well-nigh complete, and conmued, moreover, long enough for the mass of people to lose sight of the old inint. In a word, members of the theatrical craft quote a trite but pertinent proverb, afford to look over a fence which other people may jump over. If, as M. Cequelin asserts, respectable men and virtuous women at present really form a majority

herited tendency to place a whole profession under a social ban will promptly disappear. The statue of M. Thiers, recently placed at its deriman, is the first anstance of a pothic matter representing also not wearing apportances. Mine. There,

CHESAPEAKE DUCK SHOOTING. A Most Promising Season Suddenly Ended by

the Cold Weather. HAVRE DE GRACE, Feb. 11. The cold weather has omissi the duck shooting. The oldest sportsman cannot rocall a year when ducks were so numerous in those waters as in the first month of the present shooting season. One firm of duck buyers in this place took in 2,000 pairs of the first day's shooting, and 540 of these were brought down by one gunner, shooting from a sink box. Not less than 20,000 pairs of ducks are shipped from Havre de Grace every senson by the regular dealers; and when to these are added the many thousands that are sent away and carried away by amateur sports. men, some notion may be formed of the extent of the annual slaughter in the vicinity of the famous celery bods. In fact, duck shooting in this neighborhood is a recognized industry, and there are several well-to-do citizens of Havre de Grace who have attained a competence by their skill in bringing down birds. The gunners generally get \$1.50 a pair for canvas backs from the local dealers. The same ducks are sold in New York for \$3 a pair, and sometimes even a higher price is paid. Red heads bring 80 cents a pair in this market, and black

heads 40 cents. The local gunners have a very great advantage over the amateur sportamen who come here in the ducking season. The native duck killer, and especially one who expects to earn enough in four months to keep him the restor the year, is likely to paddle about over the flats in the summer, and to note where the wild colors is sprouting most luxuriantly. When the legal hunting time begins, he anchors his sink beat and puts out his decoys near these spots, which he knows will be visited by the celery-esting canvas backs. For some unknown reason ducks are more plenty and are more easily killed on rough, cold days; and, being aware of this fact, the practical gonner puts in a day of successful shooting while the amsteur is contemplating the block weather from the windows of his lodgings. Of course a strancer has no opportunity of making preliminary surveys among the celery bals in the summer. If he is a good shot, and has the pathence to sit on the shore and wait for the birds to come within range, he may bring down a couple of pairs of canvas backs in a day. But in these days even the so-alied sportsmen wint to go into the shaughtering business, and when they come to Havre de Grace to kill ducks they generally hire a sink boat and all the appurtenances, and go to work with as much energy as the resident experts, who follow duck shooting for a living.

The game ducks are protected by haw three shooting for a living.

The game ducks are protected by haw three days in the week during the shooting season, and there are other restrictions which tend to repress the zeal of such gunners as carry too much of the commercial idea into their sport. For instance, a sink beat must not be anchored within half a mile of either short, and the murcanvas backs. For some unknown reason ducks

For instance, a sink boat must not be anchored within haif a mile of either shore, and the murdurous swivel gun which used to do such learning execution has been banished from all boats. It still forms a part of the armament of the masked batteries on shore, but at long range it is comparatively harmless. Shooting at night is also prohibited.

The sportsman who The sportsman whose main purpose is to

kill as many ducks as possible, hires an outifi, which rosts him from \$20 to \$25 a day. This comeists of an ordinary rowbeat, a sink box, thros or four dozan wooden decoy ducks, and two men, who do all the work, except the shooting. He should make an early start, and getto the anchoring place before sunrise. The two hired assistants row the gunner and his trappings to the pince selected for the day schooling, which, as already stated, must be at least a laif mile from the shore. The sink box is litted from the boat and an anchor is dropped from each end. It is a plain box, just large enough to hold a man when lying on his back. A board, about a foot wide, projects at right angles from each side, which keeps the box affeat. These side boards are supplemented with convass wings, which still further enlarge the floating surface. The box is balasted, so that when the man is in it the wings will lie flat on the surface of the water; the gunner is a little below the surface. The decoy ducks are put out at the proper distance from the box, case being anchored by tring a stone to the leading string and letting it drop to the bottom. All things having been coperly arranged, the hired assistants row their boat 500 or 600 yards to the winding string at letting it drop to the box and surrounded by his wooden decoys, awaits the coming of the circle. Presently as a great flock passes overhead, a law douded ones detach themselves from the box and dart down to claim acquaintance with the decoys. If the man in the tox is an expert he will shoot one or more birds with each barret of his gun before they touch the water. The assistants, who are supposed to be watching these proceedings from their boat, gather up the dead or wounded birds as they drop, while the gunner reloads his piece and prepares to deliwith the next detachment. Should the sportsman get twenty pairs of canvas backs, the proceeds of the day's shooting will pay the expenses provided, of course, that he selis his gran except the will be substant to a dark the subst

long, which is proposited by sculing. An our is run out through the stern and is worked by a man who has flat on the bottom of the boat. Some flity or sixty decays are out out hears celery bed, and the foost is then rowed flow yarks to the windward. An anchor with a long at tached to the chain is thrown out, and the hundra await the coming of the game. As some as a bunch of ducks alight among the decays the boat is defined from the ancion the boat boat is defined from the ancion the boat boat is desired from the ancion the boat boat is desired toward the lock, the gunner is may with his last to the bow and both men keeping as close to the bottom as possible. The ducks at first suppose that an empty boat is drifting toward them, and do not take the siarm until the tracersons craft is within gunshot. When they rise the man is the bow of the boat blazes away and generally secures two ducks. As that as an undered ducks have been shot from a shock but in one day. ong, which is propelled by sculing. out in one day. Some of the amateur sportsmen spend M

Some of the amateur sportsmen spend as nuch money in the course of a source of well buy a cargo of canyas backs. Two spinnishs cach costing some the course particle for our an end of any station as well as to duck shooting. The digness belonging to Mr. Stickney of Philadelpias, I now lee bound at one of the coal port. He companion yield, the Carrie, owned by Mr. Warmough of the banking house of A. J. Draxel & Co., moved near believe to have the hard freezing set in, and went to Paterstone. In addition to the attention of the banking house of A. J. Warmough of the travel to Paterstone. In addition to the attention are many salling vachts, with equally histories are many salling vachts, with equality histories appointments. They carry rowleads, which should be such and overything else that appointment a stacking offith. Judge fract, Mr. Johanna, and Mr. Osborne of New York city arece a the salling pash, in which they cruise around the mary bods, anchoring at such places as ground age the details of the shooting. Judge trains age the details of the shooting.

age the details of the shooter. Joseph age the details of the shooter. Joseph of New York is perings to feur duck shooter that visits been was liere a week, in the early pering non and shot some 500 ducks, all with the freenis. to sent

Maryland's Pederal Officeluiders To THE EDITOR OF THE SUN-THE TREES! hant of politicians in the city of Batto halfy of Federal effectioners, which depolition party of Maryland below. pluyed all sorts of applications, pr of the Chicago Convention, to the the interests of the Grant, the on overwhelming sentiment in taxors erre de alled to procure the non-rection ent programme or the smooth to the State with transmooth that is the occupied by good third technics of (arms that State is concerned on Mr. Maine w: